

June 2, 1965

congressional district a sixth-grade student at P.S. 87 in Manhattan. In her essay she included a poetic tribute to our late President. Both her prize-winning essay and her tribute to the late President are worthy of the consideration of this body and I am therefore pleased to include same in the RECORD with some degree of pride in the accomplishment of this young lady in my district and a sense of security that a fundamental belief in freedom and democracy are inherent in our younger generations:

THE FOUR FREEDOMS

(By Carole Kanny, P.S. 87, Manhattan)

What is the greatest link between liberty and security? F.D.R. was the builder of the structure of a way of life called the four freedoms. It was a declaration of independence from prejudice and preference. Each of the four freedoms is a response to human needs and provides a timeless ethic to be followed from generation to generation. F.D.R. was the pioneer, in 1941, for the new society. He charted the course with a concept of compassion and courage to guard civil liberties in our complex communities. He trod new paths where perseverance and protest and public spirited purpose achieved goals. With mind and heart, he had a feeling for his fellow man, for one man is all men.

We must carry on this heritage guaranteeing for posterity, their place with a blueprint for peace and prosperity, for all men forever and ever. Ours is the heavy responsibility not to forget the good words given to us, but to remember we are links in the chain of human endeavor. In unity, the chains are forged of the bright metal of freedom. This means that each link must have every freedom or the chain will lose its continuity. The world can be a Utopia right now if we all will give of ourselves to help our fellow man achieve a higher standard of living and a bond of universal fellowship, more important than bread alone.

Be forewarned, friends and foes, democracy denotes denial of despotism and affirmation of all the aims of amity. We are the guardians of the four freedoms everywhere.

POETIC TRIBUTE TO JOHN F. KENNEDY

(By Carole Kanny)

In the 20th century
J.F.K.'s legacy
The credo of democracy
Like the decalog of Biblical days
Taught people the ways
To make theory a reality
For freedom means totality.
The goal of economic security
Must retain human dignity
Oh world we beseech
Give all people freedom of speech.
Each can pray, none can say
Mine's the only way
Hear our cry. Remember why
Four Freedoms strength and might,
Our covenant to J.F.K.'s eternal light.

Clearinghouse for Teen Summer Jobs

EXTENSION OF REMARKS
OF

HON. DONALD RUMSFELD

OF ILLINOIS

IN THE HOUSE OF REPRESENTATIVES

Wednesday, June 2, 1965

Mr. RUMSFELD. Mr. Speaker, under leave to extend my remarks, I wish to

insert in the RECORD a Chicago Sun-Times article of March 21, 1965, which tells the story of yet another example of local initiative in solving local problems. Faced with an increasing number of requests from college students for summer employment to help defray their college expenses, the Jewish Vocational Service of Chicago put forth a special effort to find summer jobs for their local youth, and points out that any local agency whose membership includes the businessmen of the community can do as well with proper planning and adequate effort.

The article follows:

CLEARINGHOUSE FOR TEEN SUMMER JOBS

Somebody ought to get a degree out of this.

Somebody will. Jack L., for instance, whose summer would have been dismal last year, and who might not have gone back to college last fall for his junior year if he hadn't gotten this good-paying job. He's out for another one this summer and by a year from June should have his collegiate bachelor of science diploma landed.

Or Melissa S., who wrote the Jewish Vocational Service a thank-you note for helping her.

"It's very difficult to get a good job for the summer only," she said. "I needed to earn as much money as possible to help me through this year of college. The JVS people not only provided me with employment and a salary, but didn't make me feel as if I were committing a crime by wanting to continue my formal education."

An average of 1,200 to 1,500 requests from needy students hit Jewish Vocational Service annually for vacation jobs. Until last summer only about 100 of these could be filled.

Then Seymour Nordenberg, president of JVS and also president of a business, called the board members and professional staff of the service together and suggested that they get busy—that every board member take the responsibility of finding work for at least two student applicants whose continuance in college depended on earning money during the summer.

Board members looked into their own companies first, then to those of friends and associates. They came up with 60 new placements and a total of 835 jobs.

Any agency which has a board of businessmen can do proportionately well, with planning and effort, JVS maintains.

"Summer employment is vital to about 25 percent of all college students," says Vernon Fox, head of the Work Scholarship Committee of JVS. "This goes even for those from middle-income families."

Hiring college students for temporary work is not solely an act of good will. It is frequently also good business.

"The young man we hired through your service did a very good job and we are presently planning with him regarding part-time work during his school term," writes a metal specialist firm. "If you have any men next spring who have some college drafting and engineering background, please keep us in mind."

A chemical company was even more emphatic. "We checked the cost of temporary help during our last vacation period and found we could effect economies through Jewish Vocational Service," its personnel manager wrote.

"The girl you sent was greatly superior to the temporary help we usually get on a part-time basis. Other businesses should study their peak period relief help costs. They can obtain a better quality employee, save money and at the same time do a great amount of good helping young people get through college."

Anti-Semitism: A Catholic View

EXTENSION OF REMARKS
OF

HON. ABRAHAM J. MULTER

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Wednesday, June 2, 1965

Mr. MULTER. Mr. Speaker, I commend to the attention of our colleagues the following article from the March 1965 edition of the Anti-Defamation League bulletin by the managing editor of Commonweal magazine.

The article concerns a Catholic view of anti-Semitism and is adapted from James O'Gara's address before a Catholic-Jewish conference sponsored by the Anti-Defamation League of B'nai B'rith jointly with Mercy College, Dobbs Ferry, N.Y.

The article follows:

ANTI-SEMITISM: A CATHOLIC VIEW—WILL THE DIFFERENCE WILL THE VATICAN COUNCIL DECLARATION MAKE? WHY DOES IT MATTER?

(By James O'Gara)

Last fall in Rome an overwhelming majority of the fathers of the Second Vatican Council voted their approval of a declaration on the relation of the church to the non-Christian religions. An important part of that document was its explicit rejection of any presentation of the Jews as a deicide people. Those of us who had supported and worked for the passage of that declaration were overjoyed, both at the victory itself and at its size—out of 2,000 votes less than 100 were "no" votes. We considered the passage of this declaration important. Yet since I have been home from Rome, various people—Christians and Jews alike—have asked me what difference the document really makes. "What," they ask, "does its approval by so overwhelming a vote matter?" I think I can best begin to discuss the question in terms of one Jewish boy on the East Side of New York, Mike Gold.

Mike Gold eventually became a well-known figure in the Communist Party in this country. Back in 1930, however, while he was still a young man, he wrote a book called "Jews Without Money." It was an earthy, autobiographical account which told of Mike Gold's boyhood on the East Side, in the heart of the Jewish ghetto. In it is this story:

"The boy had wandered away from the ghetto; that was his mistake. Then—'Bang. I had been slugged over the head,' he wrote. 'I jumped in surprise to see who hit me. I was in the hands of the enemy. Eight Italian boys with sticks surrounded me, whooping like Indians. Their eyes gleamed, their faces were cruel. The thing I feared most had happened. The leader, a big strong boy, clutched my collar, and asked fiercely: "What street?" I was confused, and made a great tactical blunder. I told the truth. "Chrystie Street," I said.

"'Hooray, a Jew, a Jew,' he screamed, his face lighting up with a boy's joyous cruelty. He slugged me with his stick. The others yelled and joined in the slugging. I fell to the pavement, then fought to my feet and ran. Down Mulberry Street I ran. They pursued me, throwing stones, bricks, and vegetables.

"'Christ killer!' someone yelled. All the boys took up the ancient cry. The mob grew; there must have been 50 boys chasing me now. A stone caught me in the temple, and I tasted blood on my lips. A brick cut my right shin. My ribs were bruised by the sticks; my shirt slimy with horse dung and

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rotten vegetables. I couldn't breathe; my lungs pricked me like needles. The grown-ups lined the curbing and watched the chase without much interest. Some of them laughed at the juvenile tragedy. I sobbed and ran. I grew weaker.

"At last I came to the Bowery and managed to cross into my own Jewish land. The Italians were afraid to follow me across the Bowery; some of my gang might attack them there. They remained on their own side, and yelled a last exultant 'Christ killer!' as they watched me trot safely home."

I am not suggesting that every American Jew is a Mike Gold who first learned the name of Christ from the lips of young Christian hoodlums. I am not suggesting that every American Jew has been called "Christ killer." I am suggesting that enough Jews have been called "Christ killer" to make this a significant fact in our relations. I am not denying that the juvenile tragedy described by Mike Gold belonged in a special way to New York, and to the East Side of New York as a particular time as well. I am saying that similar incidents have happened in every city in the United States, indeed, a polite, respectable version of exactly this story took place in my own polite respectable suburb a few months ago.

Prof. Jules Isaac said that we Christians have received from childhood on "a certain instruction in contempt." No matter how good our parents or our teachers, I think there is a profound truth in this statement, and I think Catholic teaching is the worst.

will never be right until that fact is faced honestly.

It is not the Christian gospel itself which is at fault. But if we are to be honest with ourselves, we must say that Christians, if not the Christian gospel, have been at fault. The well-known ecumenical scholar Father Gregory Baum, put it this way: "A certain way of preaching the gospel, and certain theological theories passed on in these writings, have been contributing factors, at least remote ones, to the anti-Jewish feeling so widespread in the Christian world."

What are these theological theories that have contributed to anti-Semitism? There is the teaching that would blame "the Jews" exclusively for Christ's death, ignoring the Christian teaching that all of us individually and together are by our sins responsible for Christ's death. There are those who spread the myth that the Jews were condemned to wander through the world until the end of time—a myth so strong that many Christians feared that the establishment of the State of Israel contradicted the Sacred Scriptures.

What is Catholic teaching in this matter—teaching newly amplified and emphasized in the Vatican Council? The church teaches that the Jewish people were not and are not cast away. The church deplores and condemns the abuse of speaking of the Jews as a "deicide people" or putting them outside the law. The children of Israel are neither rejected nor cursed by God. On the contrary, they are cherished by God, not solely because of merits of their own but because God is faithful and His gifts irrevocable. In Catholic thought the Jews will be forever in a special way objects of His love.

These are the facts. But why the gap between official belief and popular practice? How did it come about that Christian behavior did not match the teaching of the church? As Father Baum notes, when we examine critically Christian authors from the fourth century through the Middle Ages "we find that the proclamation of the gospel was often, though not always, surrounded by legends regarding the Jews." Because church and synagogue were often in direct competition in early centuries, too many Christian writers and preachers tried to glorify the church by degrading the synagogue.

The Jews were often depicted as a perfidious, stiff-necked people. Often they were presented as an accursed people, condemned for the crucifixion of Jesus and reaping their just punishment in this world.

Let me emphasize, as the council fathers did, that this is abuse, not official Catholic teaching. Most of the Jews did not accept Christ as the Messiah, and this divides us. But to the Catholic the two covenants, the old and the new, are not separate attempts by God to reconcile men with himself, but one single drama of redemption. The God of the Old Testament and the God of the New are one.

The study of Christian textbooks in the light of our new understanding is still under way. Already we know, however, that many Christian writings have inculcated a certain contempt for the Jewish people because of their religion. Too many Christians forget that Christ Himself was born of a Jewish maiden, that He was obedient to the law—indeed, in Christian teaching if Jesus had not been the Son of Israel, the ancient promises would not yet be fulfilled and we would still be unredeemed. Yet, as Father Baum put it, "We must confess that in the imagination of the Christian people, Judas is more Jewish than Jesus. This is, of course, absurd."

Today, in America, in 1965, I think we can thank God that we have put much of the bitterness of the past behind us. We can thank God that the bitter religious divisions that set brother against brother in Europe are not known here in their full strength. At the same time we must face the fact that past history taints our relations, and we can resolve to work to eliminate this fact from American life.

Those of us who are Catholics must take positive steps to undo the harm of the past. We must remember that Jesus was born of a Jewish maiden. We must remember that His first disciples, the Apostles and the first martyrs were Jews. We must avoid belittling biblical Judaism as a means of exalting Christianity. We must avoid presenting the passion of Jesus as if all Jews, or Jews only, had been responsible for the crucifixion.

In all these matters Catholics could do no better than to make their own the spirit of the Vatican Council document on the Jews.

I am a Christian, a Catholic. These things I would say to my fellow Catholics. I cannot say what Jews need to do. I know that the dialog between Christians and Jews has barely begun; we need much more of it. We need to give pluralism a chance to work—we badly need to have patience and understanding with each other.

Are there Jews who would regard me only with deep suspicion? There are. Are there Jews who still believe that when you scratch a Christian—any Christian—an anti-Semite bleeds? There are. I do not know what it would take to make some Jews look at me honestly. Some Jews, I know, would turn their backs on me; some would dismiss me as one of the enemy without even knowing me. How numerous such Jews are I do not know, but we all know they exist, just as Christians tainted with anti-Semitism exist. This problem, however, is something on which I can offer little or no advice; in the last analysis it seems to me a problem only a Jew can wrestle with.

I must address myself to Christians, and primarily to Catholics. And as a Catholic I must make my own the recent words of Cardinal Cushing during the discussion on the Jewish declaration in St. Peter's.

"We must condemn," Cardinal Cushing said, "every attempt to justify hatred, to justify iniquities and persecution as Christian actions. We have all seen in our time the evil fruit of such attempts. We should really think whether it would not be just to confess humbly before the world that Christians have often failed to live up to Christ in their relations with Jews. In this age of

ours, how many Jews have suffered and died because of indifference, because of silence. If not many Christian voices were lifted in recent years against this great injustice, let our voices humbly cry out now."

As a Catholic I must know that anti-Semitism is not dead, that anti-Semitism exists—"polite" anti-Semitism, "moderate" anti-Semitism, but anti-Semitism. As a Catholic I must denounce this; I must proclaim that anti-Semitism is a blot on civilization, and I must insist that no one can call himself a Christian if he does not do all in his power to blot it out, if he does not love with his whole heart the people who gave us our Lord.

All this I would say as a Catholic, and I am proud that the Fathers of the Second Vatican Council have taken the first major step toward affirming this, in a voice immeasurably louder and clearer than mine. And then I would turn to Jew and Catholic alike, for do we not both worship the God of Abraham and of Isaac and of Jacob? And I would remind Christian and Jew alike of their solemn religious obligation, citing for the Jew, Leviticus, and for the Christian, Matthew, but reminding them that in each case the message is the same: "Thou shalt love thy neighbor as thyself." And when I had said that to the Jew and that to the Christian, I would stop, for when that has been said, what remains? What else needs to be said? "Thou shalt love thy neighbor as thyself."

Tunisia Celebrates Independence

SPEECH
OF

HON. JEFFERY COHELAN

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, June 1, 1965

Mr. COHELAN. Mr. Speaker, it gives me a great deal of pleasure to call our colleagues' attention to the fact that on yesterday, June 1, the Republic of Tunisia celebrated its sixth independence day.

Less than 10 years ago Tunisia was a French protectorate. Today she not only proudly, and rightly so, possesses her independence, but she is making vigorous efforts both to develop her economy and to bring new stability to the shores of the Mediterranean.

Unfortunately, all too few Americans know very much about Tunisia, whose written history dates back to the 12th century B.C. Accordingly, I am including, at the close of my remarks, some background notes prepared by the Department of State.

I am sure, Mr. Speaker, that our colleagues will join with me in extending best independence day wishes to the courageous people of Tunisia. I know we all wish President Bourguiba and the members of his government every success in their efforts to bring greater peace and prosperity to this great country and to their neighbors:

BACKGROUND NOTES ON TUNISIA

Capital: Tunis.

Population: 3,900,000.

Tunisia regained its independence on March 20, 1956, with the signing of a protocol between Tunisia and France by which the latter recognized the sovereignty and independence of Tunisia and thereby ended the French protectorate that had been established in 1881. On July 25, 1957, the Tu-